1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

231 The quality of the wool produced by the Ta Li sheep is
236 hairy and poor, and the few hundreds of sheep in their flocks do not give any appreciable amount. The demand for mutton, especially since the Moslem population has declined, is small. Though these points are always put forward as an explanation of why there are so few sheep and so much wasted pasture, the manner in which the Min Chia answer these questions shows that they have never really thought about them before. "There are no more sheep" ; this expresses their attitude, and the reasons why there are no more only occur to them as afterthoughts, when some stranger takes it into his head to dispute or argue about a fact which to them is as satisfying as it is obvious.

314 Stock raising in fact is only a minor side line of the villages lying at the base of the mountain. Those families who have not enough rice land to live on engage in a little stock raising, or woodcutting, or cutting the mountain grass for fodder. But these activities are rather despised. Only the very poor, one was constantly told, would try to earn a living on the mountain, and the implication that this sort of livelihood was in some way rather barbarous was clearly present. That the returns are poor is certainly true. A woman or girl—such work is usually left to them—who goes up the mountain at dawn, perhaps to 10,000 or 11,000 ft., a three hour climb, and cuts a load of hay, only gets two nickel, or a half-penny, for her fodder when she gets down to the city by four o'clock in the afternoon to sell it to the muleteers at the caravan inns. So much work for so poor a reward would obviously only be undertaken by those reduced to great poverty.

313 Bamboo cutting, which involves going still higher, to the bamboo forest at 12,000 ft., under snow and inaccessible in winter, is a little more paying. Bamboos are made into brooms, or cut for sticks, and these can be sold at the fort-

mewu

234 of milk three times a day; an average cow gives two bucketfuls for the day. A milk bucket holds an average of /25/ 2 1/2 liters. The [415] buckets are made and repaired by Chinese. Good buckets are made of pine wood, first-class ones of cypress. Osiers are used as hoops.

The milk is drunk boiled or eaten as clabber. But most of the milk is used to make butter. Casein is derived from the buttermilk, and is filtered through a coarse bag, whereupon it is dried, stored in the form of coarse powder, and eaten. The whey is fed to the dogs. The butter is stored in mutton or yak maws, often for a long time, "up to more than 10 years." This old butter which gets very rancid is chiefly used in the lamaseries to feed guests at the festivals or to make Buddha images. Surplus butter is sent to the temple in which the son of the family is a lama. Lamas also often come to the tents and beg for butter, which is always willingly given to them. The price for old and new butter is the same. It comes to $0.50 per chin. (1) At home as well as in the temples old butter is made into

1. Chin, the Chinese pound, equals 605 grams.

lard in order to clarify it. This lard is used only as fuel for the sacrificial lamps.

236 The long yak hair from the animal's belly, back, and legs is plucked once a year in the fifth or sixth month. This is done by tying down the yak and winding the hair around a stick of wood and thus pulling it out in tufts. Yak hair is used to make cloth for the tent and for ropes. The latter are used to pull the tent widths taut, and as halters and hobbles for horses.

231 435 A four-year-old milch cow costs $15 to $20, an old ox ready to be slaughtered, $12 to $13. Calves are not sold. Yaks are slaughtered mostly in September and October. Some of the fresh meat is eaten, most of it is hung up to dry. The dried meat is either hung in the tent or is packed in leather. In this packed state it is often given to a temple for /26/ safekeeping. A yak skin costs $1 to $4; a good yak tail costs 10 cents, a white one, 20 to 30 cents. Yak horns are used as snuff containers, rarely as drinking horns. They also serve as milk bottles for babies.

232 Cattle are raised only by the sedentary Fantzu, not by the tent nomads. But the tent nomads buy individual bulls for breeding, because they like very much to use crossbreeds between beef cattle and yaks. A cross between a male beef and a female yak is particularly valued (Chinese: pien-niu). The pien-niu grows larger than a yak and has somewhat shorter and more curly hair than the

Mewu

236 The sheep are sheared once a year in May or June. Neighbors [476] help each other in this task without charge. It takes an average of two days to shear the herd of one family. A wether gives 1 chin of wool annually, a ewe, 1/2 chin. A chin of fleece costs 20 to 50 cents. At the time of my visit the demand for wool was so great 237 that the highest price was paid. A sheepskin costs $0.60 to $1. 435 However, skins of unborn lambs cost $2 to $4. A sheep gut is sold for $0.20 to $0.30; in He-tso, the nearest large town, the price goes 262 up to $0.40 when it is resold. More mutton than yak meat is eaten. Lambs are eaten only if they have died of some disease. The Fantzu do not drink sheep milk, but they use it for butter if they do not have enough yak milk.

231 /28/ The sheep often suffer from paralysis of both forelegs, and many die of this disease. Most of the animals die of starvation in February or March, especially if there has been much snow during [476] the winter. If a family loses all its animals, everybody helps out by giving them others. The tent nomads do not often keep goats, but the sedentary Fantzu often do, and they also drink goat's milk.

Every family has at least one horse. The Mewu-Fantzu have a small breed of horses that measures about 130 centimeters at the withers. These Tibetan ponies are somewhat smaller and lighter than the Mongolian ponies or those from the provinces of Ch'inghai and Kansu. They are closer to the tarpan (Equus gmelini) than the Przewalski type (1). These horses have a great deal of endurance

1. Compare Hermanns 3), page 164 ff.

and are especially adapted for use in mountainous terrain. They 232 have hard hoofs which are not shoed in the steppes. Good stallions 435 are selected for breeding, the rest are castrated at four years. These horses live an average of 10 years; the men break them in at 3 years. The average price of a riding horse is $40 to $50; the highest price is $100. No horses are imported, but horse traders come from T'ao-chou and He-tso, and the Mewu-Fantzu sell them horses. Mules are not used by the tent nomads; asses cannot stand the high altitude.

492 The simple horse bridles of leather with brass mountings are made and sold by the Chinese, likewise the iron snaffles and the stirrups which can be of iron or brass. The Mewu-Fantzu use Hungarian saddles /bocksattel/ the wooden frames of which are made by the sedentary Tebu-Fantzu on the northern slopes of the